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UNITED
NGELICAL

JANUARY, 15
1949

ACTION

Voice of Evangelical Christianity in America

MANY NEW PUPILS USE NSSA UNIFORM LESSONS

New Year sees progress in strictly evangelical Bible study (See page 9)

UEA

Readers Say-

Dr. Cavert's Version

(See editorial, page 7)

To the Editor:

Your editorial of December 15 entitled "Laid on the Table" and Glenwood Blackmore's interpretation of the fortieth anniversary meeting of the Federal Council of the Churches of Christ in America both so seriously misunderstand what took place that I must ask the courtesy of your columns for a correction.

When your editorial says that the Council refused to take an "unequivocal official stand" on the deity of Christ it states exactly the opposite of what was really done. By an official vote of the Council as a whole on December 2, it made an "affirmation of the deity of Christ, in keeping with the historical faith of Christianity."

"Since your editorial is apparently based upon Mr. Blackmore's account, it is necessary to point out his grave misunderstanding of the facts. His article says that "the smooth-running machinery of Cincinnati was suddenly stopped by a delegate of the Reformed Church in America" who demanded "a reaffirmation of the deity of Christ." What really happened was as follows:

(1) At its meeting last spring the General Synod of the Reformed Church in America took the following action:

The General Synod respectfully requests the Executive Committee of the Federal Council to submit its interpretation of its creedal statement to the biennial meeting for adoption.

(2) At the opening session of the Council in Cincinnati on December 1 the General Secretary presented this request from the General Synod of the Reformed Church in America and it was referred to the Business Committee for consideration and report.

(3) The Business Committee recommended that the Council answer the overture from the General Synod in the affirmative. The recommendation from the Business Committee was as follows:

That the Federal Council adopt as its own the interpretation made by the executive Committee on September 18, 1942, as follows:

"The Executive Committee of the Federal Council of the Churches of Christ in America . . . records its understanding of the Council's position as being in full accord with that of the World Council of Churches. In the preamble to its Constitution the Federal Council avows its faith in Jesus Christ as 'Divine Lord and Savior,' which is an affirmation of the deity of Christ, in keeping with the historic faith of Christianity."

(4) One of the delegates of the Reformed Church in America then made a motion amending the report of the Business Committee by adding that this interpretation of the preamble to the Federal Council's Constitution should be incorporated into the Constitution. The motion to amend was laid on the table and the Council adopted the recommendation of the Business Committee as quoted above.

It is therefore entirely untrue to say that the Council did not "take an unequivocal official stand on the deity of Christ." It did take such an "unequivocal official stand" and did it in precisely the form which the General Synod of the Reformed Church in America had requested. It would be difficult to see how a more unequivocal stand could be taken than to affirm the "deity of Christ, in keeping with the historic faith of Christianity." This declaration is both official and unequivocal.

The question as to whether this official declaration should be made *a part of the Constitution* was a wholly different matter. The majority of the Council were convinced that the Evangelical character of the Council has been so effectively safeguarded by the Constitution in its present form that there is no reason whatever for amending the Constitution. The historic fact is that when the Council's Constitution was drafted in 1905 the reference to Jesus Christ as "Divine Lord and Saviour" was included specifically for the purpose of ensuring the Evangelical character of the Council. The fact that the Unitarian delegates were not seated as members of that conference as a result of the adoption of this preamble is convincing evidence as to

(Continued on page 14)

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THE SUNDAY SCHOOL AND AMERICAN DEMOCRACY

ARCHER E. ANDERSON *

WE need to be reminded that the foundations of our American democracy are spiritual.

We need to hear over and over again that the weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strongholds. We need a second army that is equipped with Bibles instead of bullets, with prayer instead of radar, with the love of Christ instead of hate, and with the dynamic of the Gospel of Jesus Christ instead of the destructive power of an ato mbomb.

America was founded on an open Bible. The tenets of our democracy are in reality the teachings of the Word of God. Freedom is the magic word of the Gospel. The dignity of man, the value of an individual soul, are the teachings of our Lord Jesus Christ. Our high idealism is nothing less than our national response to the commandments of the Word of God.

The strength of our democracy has been found in the strength of our spiritual life. Indeed, it rises or falls with the rise and fall of the spiritual life of our people. When the Bible has been the Book of the people and its teachings recognized as the law of God, America has been strong. When the Bible has been the forgotten Book, America has been weak—the prey of false isms.

The issue of the present conflict with Communism will be determined by our attitude toward the Word of God. Our weapon against Communism is the open Bible. The battleground of this so-called "cold-war" is not Berlin, or a beachhead in Europe. It is the intellect and heart of our own people, and of the peoples of the world. The Sunday School is our front line of defense, because children who are indoctrinated in the Word of God do not become Communists.

There must be a place for the Saviour in the total education of our children. Education without Christ is incomplete and inadequate. Education with Christ can be the fountainhead of our democratic strength; as witness the creation of our American concept of liberty. The Sunday School holds this strategic place in the total education of our youth, because it affords the opportunity to train our youth in the Word of God.

Indeed, the burden of incorporating Christ in the education of our children now rests on the Sunday School. That is why it is so very important that we get behind the Sunday School with our fullest support. The Bible is our defense against Communism and all other false ideologies that blight the souls of men and threaten to destroy all true liberty. The Sunday School is the proven channel through which the Bible can be taught fully and freely.

Many substitutes for Sunday School have been tried, but none have succeeded. Other forms of Christian education are valuable contributors to the training of children and youth in the Word of God, but the Sunday School holds the unique place. In it the local church can teach the whole counsel of God. Through it the church can successfully evangelize its own youth and reach the unreached millions in America for Christ. The unsullied minds of children can become the garden of the Lord as they are filled with Scripture. The perplexed minds of youth can find counsel in the Word of God that will lead them out of confusion into the way of righteousness. Mature minds can be invigorated by the Word of God and protected against the "wiles of the devil." And the Sunday School can reach them all because it has a class for every age.

No false ism can withstand the Word of God. That Word is quick and powerful. It is the Sword of the Spirit. But the Sword must be unsheathed. The Word must be taught in order to be effective. That is why we must revitalize the Sunday School movement in America. We can win the hearts and minds of our people to Christ through it. We must do it if we are to preserve our American democracy—and find the blessing of God for our individual as well as national life.

Seldom has the battle of ideologies been so clearly defined as it is now. Seldom has the need been greater, nor the alternative consequences so well defined. An open Bible, a restored Sunday School with that Bible can lead America back to Christ, the Source of all of our blessed heritage. A closed Bible, a weakened Sunday School, can expose us to a tragedy far greater than Pearl Harbor. Which will it be?

Let us go back to Sunday School. Let us re-open our Bibles, and win that conflict. It can be done! It must be done! We must not permit the blessings of democracy to be lost because of our indecision and inactivity. Future generations will point to us as the cause of their slavery if we fail to do our utmost now. We will betray our wonderful heritage if we fail.

We must not fail! We must catch a vision of the urgency of the present hour and see that this is our opportunity. We have come to the kingdom for just such a time as this. God is waiting to bless us if we will rededicate ourselves to Him and to the teaching of His Word in Sunday School. Through us He will lift up a standard that will prevail, even though the enemy comes in like a flood.

Let us rise up and build a strong America as we re-build the Sunday Schools of America. It can be done! Let's do it!

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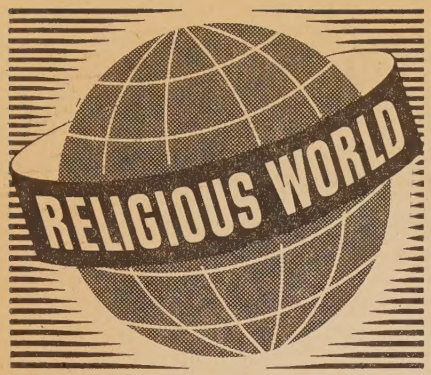
*Pastor of First Presbyterian Church, Duluth, Minn., and past president of the National Sunday School Association. This article was recently broadcast over a nationwide radio hookup.



British Sunday

Few British people go to church on Sunday. The London **News Chronicle** toop a poll recently with the following results: Fifteen per cent of the people questioned said that they join in some form of worship. For every two men who attend a service, there are three women.

The proportions of the various denominations attending services: Roman Catholic, 27; Nonconformist, 25; Scottish Church, 18; Church of England, 11; other denominations, 18; nonmembers, 1.

"Other activities" on Sunday fall into the following order of popularity: listening to radio, 72; visiting or entertaining, 42; going for a walk, 42; gardening, 18; visiting a pub, 18; working, 17; motoring, 15; going to the cinema, 8.

Protestant Persecution

Reorganization of the Mexican National Committee for Evangelical Defense, the agency through which Protestant denominations officially protest persecution of members, has been completed, according to Bishop David G. Ruesga of the Assembly of God, new executive secretary of the group.

Bishop Ruesga outlined the aims of the committee as follows: To procure and document facts from witnesses, of each incident of discrimination and harassment; to present such cases to the Ministry of the Interior, which is charged with the enforcement of laws against religious persecution; and to publicize such incidents in the local and foreign press.

Waldensian Library

The Waldensian Theological Seminary in Rome has a library of 25,000 books, including some priceless volumes. Among them is a copy of the Polyglot Bible and Compendium printed in five languages, it being one of an edition of 600 copies published between 1505 and 1517 by the Spanish Cardinal Xemenes. Another is a copy of the only Italian translation of John Calvin's "Instituto Christiana" made by Giulio Caesar Pascal and published in Geneva in 1558.

The library is frequented by Catholic priests, Jewish rabbis, university professors and students. To modernize the library, Dott Valdo Vinay, Professor of Church History plans to exchange Italian theological publications for books and magazines published in other countries. Anyone interested in such exchange write directly to Prof. Vinay, Facolta Valcese Di Teologia, Via Pietro Cossa 42, Rome.

Canada Tax Killed

Protestants have won their fight with the Canadian government in protesting the iniquitous system of taxing the pastor's manse for income tax purposes while Roman Catholic priests have gone free. The latter are supposed under the law to have no income, though their actual incime may greatly exceed that of many Protestant ministers. The houses in which they lived were exempt from taxation. It was a situation that Protestant ministers felt could not be tolerated indefinitely and many protests had been made to Ottawa.

Useless Tracts

Many tracts and booklets which loving and well-meaning friends are sending to Germany from America and England are useless. In one four-page tract there were no less then 150 errors, generally in poorly-written "American" German. Millions of such tracts are never used except as "old paper" because they are unsuited to German readers, either on account of their matter or printing. The imprint of America or Britain often brings a cynical rejection of a tract from the unbeliever as he points to the pile of rubble in which he lives. Even the Scriptures have been refused for the same reason. Tracts and books of the *Dear Reader* or *Lucy's Drunken Daddy* type bring ridicule on the Gospel of the Lord Jesus Christ.

"Heresy" in Greece

The evangelical cause in Greece was set forward by the trial and acquittal of Dr. G. A. Hadjantoniou, pastor of the Second Greek Evangelical Church of Athens, recently. Dr. Hadjantoniou had been accused of circulating a booklet, "The Word of Truth," which was heretical and a reproach to the Greek Orthodox Church.

He was tried and convicted in a lower court but the court of appeals exonerated him.

During the latter trial the evangelical pastor showed conclusively that there was no difference between the Bible teaching on the Virgin Mary and that of the *official* Greek Orthodox doctrine. Such differences as might exist were between the Bible and the Holy Oral Tradition. Both do not accept the Virgin as a mediator in the same sense in which Jesus Christ is.

Dr. Hadjantoniou also challenged the church prosecutor to point out a single quotation from the works of St. John Crysostom, St. Basil or any other of the Greek Church Fathers which recognized a second mediator to Christ. The lawyer was unable to do so. Neither could he adduce evidence that the Church places the sacraments alongside Jesus Christ as of equal importance in matters of salvation.

The court reprimanded the evangelical minister for negligence in discovering the true doctrine of the Church but since there was no evidence of criminal intent he was acquitted. The effect on the evangelical community has been most encouraging in the land where religious freedom is still a moot question.

"Civil Rights"

Senator J. Howard McGrath, chairman of the Democratic National committee, lists President Truman's civil rights program as one of the measures his party wants to pass in the 81st Congress.

Predictions that CR will be first on the list of legislation come from Illinois, Pennsylvania, Rhode Island, and the border state of Kentucky, but there is another great area yet to be heard from. That is the South. There it will be a different story.

President Truman knows that nine of the fifteen standing committees of the Senate will be headed by Southerners. Co-operation works both ways. Conservative Republicans may team up with the Southerners on the race issue in repayment for their help in other matters. No one may safely predict the future of "civil rights" at this point.

World War III

Already the war-makers are beginning to speculate on the cost of World War III.

Munitions—Raw materials and manufactured products would cost at least 50 per cent more for a new war.

Lives—Cost is unpredictable. Scale of losses probably in a fight across Europe is suggested by German experience. Germany lost five million men killed and missing, four million wounded, largely on Russian fronts.

Resources—The U.S. used more than five billion tons of its best minerals, about eight billion barrels of oil in World War II. By next war's end, the U.S. would be a "have not" nation.

Rationing—Today the military is taking only about ten per cent of total production. In a war, at least sixty per cent would be taken. Competition for remainder would set off explosive inflation.

Freedom—Manpower controls would probably involve a work or fight law applying to adults up to sixty-five. Strikes would be outlawed, pay controlled, jobs witching seldom permitted.

The dollar of today, worth less than 60 cents in prewar purchasing, could become a 10-cent dollar after World War III.

OUR VERSION IS DIFFERENT

N THE interests of fairness and truth, we are pleased to print in this issue (page 2) Dr. Samuel McCrea Cavert's version of certain happenings during the cent convention of the Federal Council of Churches in ncinnati. This communication from the executive secre- ry of the FCC was called forth by Mr. Glenwood ackmore's incisive news report of this gathering, which peared in UNITED EVANGELICAL ACTION last December . Our version is different.

We are not particularly concerned about the man- r in which the FCC's statement of faith came under scussion at Cincinnati. Mr. Blackmore did not have cess to any behind-the-scenes information and he may ve erred in this phase of his report. However, he cor- ctly recorded the amazement bordering on fear which, the part of many, greeted the introduction of the ue on the floor of the convention. Dr. Cavert's state- ent boils down to the fact that the FCC in plenary ssion approved its Executive Committee's declaration at the FCC's confession is similar to that of the World ouncil of Churches.

The FCC statement of faith itself is inadequate, to y the least. In fact, in view of (1) the solemn liberal, o-orthodox, orthodox theological controversies of our me; (2) the absence of any appeal to the Holy Scrip- res by way of supporting definition, and (3) the long e of liberal leadership of the FCC and their personal onouncments on the basic doctrines of the evangelical th, we are inclined to believe that this statement is ngerously near subterfuge. What we said in our recent dely-quoted editorial, "An Invalid Confession" (UEA, ovember 15), concerning the WCC statement of faith, plies doubly to the FCC's present declaration.

When the convention at Cincinnati refused to per- t a revised and somewhat strengthened confession to be- me a legal part of the FCC constitution it revealed unwillingness to take an unequivocal stand on the deity Christ. Any intelligent and unbiased person knows that ere are liberals, neo-orthodox and orthodox elements the present membership of the FCC and that its present licy is designed to be "inclusive" and not definitely d unequivocally orthodox. Its pronouncements on Chris- n doctrine are, therefore, models of studied ambiguity, signed to satisfy all concerned.

As another case in point, the Cincinnati convention ued a document dealing with "the witness of the Church our time." Any evangelical can read it and rejoice, if does not pause to consider what the document *does not* . Any liberal can also read it and rejoice, for he can dily interpret it in terms of the social gospel. Its defini- n of the Christian witness reads: "The Church's witness essentially the same in all times and places: the good ws that in Jesus Christ God has overcome the dark rces that curse mankind, and opened the way to a new e and a new world for those who accept Christ's Lord- p and follow in his train." Make of that what you will! e document contains further excellent statements, if taken by themselves, but in the final analysis its "tri- umphant faith," its "reconciliation through Christ," its "regeneration, recreation and redirection through the Holy Spirit" must find their issue in a *"realization of God's Kingdom on earth."*

In the second instance, Dr. Cavert denies that the FCC seeks to set up a "super church." When Gregory was elected Bishop of Rome in 509 A.D. he did not enunciate the doctrine of the infallibility or divine autoc- racy of the pope. That was legally established by the Vatican Council of 1870. Gregory might have assured the heads of the five great ecclesiastical Sees of his day that he had no such intention and he might have spoken the truth. But we all know what happened in due course of time, once the seeds of a super church had been planted.

The seeds of the "ecumenical church" were being sown at Cincinnati. The coming merger of several great functional interdenominational agencies, with the FCC, to form the National Council of Churches provides the vehicle for the creation of an apostate ecclesiasticism or super church.

Dr. Charles Clayton Morrison, in *The Christian Century* describes the ecumenical church as an organi- zation which receives new members; educates, selects and appoints a ministry; promotes missionary expansion; in- culcates in its people the ideals, concepts and lore of the ecumenical faith; determines the general substance and forms of worship; administers the Lord's Supper; and determines "the minimum but central belief" required for membership.

It is Dr. Morrison's opinion that "the concept of an ecumenical Protestantism can become a living reality only by the surrender of the functions of "churchly sovereignty now exercised by its denominations . . ."

Pointing out that some of these functions are already implicit in the Federal Council, he then indicates that "the Federal Council and the two missions conferences and the council on religious education, having already established so well the principle of co-operation, are now in a providential position, by uniting in one agency, to enlist the denominations in an ecumenical administration of these two functions and to awaken the first gleams of an ecumenical consciousness throughout Protestantism."

In other words, Christian unity and ecumenicity are goals which may be attained by organizational regi- mentation and by the compromise of fundamental Chris- tian doctrine and traditional Protestant freedoms.

Dr. Cavert's assurances to the contrary, we still believe that the super church is now in the making within the framework of the Federal Council.

Mr. Blackmore was correct in his statement that the Cincinnati convention took no action on Communism. As to the FCC's past record on this subject one is reminded of Mr. Ernest Gordon's recent characterization of the Council as "Messrs. Facing-Both-Ways."

J. D. M.

EVANGELICAL NEWSFRONT

—UNITED ACTION—

California Evangelicals To Meet in Los Angeles

LOS ANGELES, Calif.—The California state convention of the National Association of Evangelicals will be held in the Church of the Open Door in the heart of Los Angeles on February 25-27. Among the speakers will be Dr. Bob Jones, Jr., president of Bob Jones University, and Dr. Clyde W. Taylor, NAE's Washington representative. A large attendance is forecast.

Laymen's Advisory Council Meetings

WASHINGTON, D. C.—Dr. Clyde W. Taylor, secretary of Public Affairs for the National Association of Evangelicals in company with Mr. Gene Gillis, of NAE Laymen's Advisory Council, recently held two laymen's dinner meetings in the South.

On December 14 a fine group of business men in Birmingham, Ala., assembled with Mr. Gillis as chairman of the meeting and Dr. Taylor reporting on the general activities of NAE. Particular attention was focused on the work of the Washington office.

On December 15, a Laymen's Advisory Council banquet was held in Memphis, Tenn., in the new Christian center which operates under the direction of Dr. Howard Goddard and a group of consecrated laymen in that city. There again Mr. Gillis was chairman of the dinner, and Dr. Taylor spoke. A splendid response was manifest to the entire program of the NAE.

NAE Banquet Draws 400 on Pacific Coast

LOS ANGELES, Calif.—Over 400 evangelicals of the Los Angeles area gathered at the recent NAE Banquet to launch the area's 1949 program. Dr. Henry E. Hedrick, executive director, reports the spirit and results the best in history.

Dr. Henry Hutchins, pastor of the great Lake Avenue Congregational Church, was the chief speaker. He reported his recent trip to Europe dwelling particularly upon the international Conference of Evangelicals at Clarens, Switzerland. Other men who shared in the program were Dr. Louis Talbot of the Bible Institute of Los Angeles; Dr. Don Householder of Trinity Methodist Church; Dr. J. T. Zamrazil, former area director; Rev. William Hulet and Dr. Hedrick. Mr. Ray Meyers of Meyers Brothers Contractors and chairman of the Board of Directors of BIOLA, presided.

Among those present were Dr. Harold Proppe of First Baptist Church of Hollywood; Mr. Ben Weiss, vice-principal of Metropolitan High School; Dr. M. I. Baker, president of the Southern California Baptist Theological Seminary; Mr. Cliff Smith of Christ for Greater Los Angeles; Dr. Carl F. H. Henry of Fuller Theological Seminary; Mr. Hugh Murchison of Union Rescue Mission; Mr. William Scholfield of Hollywood Christian Business Men's Association; Mr. W. R. Litzenberg, chairman of Los Angeles Christian Business Men's Association; Earl Williams of Sacred Music Foundation; Howard Townsend of Youth for Christ and a host of other West Coast evangelical leaders.

When an opportunity was given for financial fellowship in the area program between $7,000 and $8,000 was given. According to Dr. Hedrick, "The year 1949 looks like a great year. God is leading and He is very good to us."

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—RADIO—

Baptists Get Permits For New FM Stations

DALLAS, Tex.—(RNS)—Construction permits for two proposed FM radio stations being promoted by the Baptist General Convention of Texas have been granted by the Federal Communications Commission, it was announced here.

The stations are KSSC, to be operated by the San Antonio Baptist Association, and KBUK, to be operated by the General Convention here.

According to the announcement, the stations are planned as part of a proposed network which will promote religion on the air. Baptist groups plan stations at Beaumont, Brownwood, Forth Worth, Plainview, Houston and Abilene, in addition to Dallas and San Antonio. An FM station has already started broadcasting from Mary Hardin-Baylor College at Belton.

KZAS to Install a 10,000-Watt Wave

LOS ANGELES, Calif.—According to present plans of the Far East Broadcasting Association its radio station in Manila, P. I., will have a new 10,000-watt long and short wave transmitter in operation early this year. This transmitter is designed to give the Gospel of Christ worldwide coverage.

Broadcasting four hours daily and seven hours on Sunday in two Filipino dialects, Chinese and English, reports have been verified of KZAS programs reaching the coast of China as far north as Shanghai 1200 miles and the Philippine archipelago as far south as the island of Jolo, 600 miles.

Numbering three at time of incorporation in December, 1945, the staff of the Far East Broadcasting Company now has grown to include more than fifty members laboring for the Lord on opposite sides of the world.

Parker Named to Key Protestant Radio Post

NEW YORK—Appointment of Rev. Everett C. Parker of New York as director of program and production for the newly-organized Protestant Radio Commission has been announced here.

Dr. Truman B. Douglass, vice-president of the Commission, said Parker's appointment was the first step in an attempt to "jolt religious broadcasting out of its rut of constantly-repeated programs based on out-moded ideas of the functions of radio" and "to make a place for religion" in television.

Parker has served for the past four years as director of the Joint Religious Radio Committee, which represented the Congregational Christian, Evangelical and Reformed, Methodist, Presbyterian U.S.A., and United Church of Canada denominations. This committee now will merge its activities with those of the Commission and cease to exist as an independent body.

There will be a close relationship between the PRC and the FCCCA of the new National Council of Churches of Christ in the USA.

Michigan Station Promotes Religion

LAPEER, Mich.—(RNS)—At Radio Station WMPC here the only singing commercials allowed are hymns "selling" God and godliness.

WMPC is probably the only station in Michigan dedicated solely to religious and civic affairs.

Started twenty-three years ago by Rev. Frank S. Hemingway, WMPC covers a 150-mile radius. It is estimated that 100,000 people in the part of the state are "sold" on the

radio clergyman. In any case, he gets about 50,000 letters annually from his fans, and Lapeer recently named him its "Man of the Year."

It takes about $25,000 a year to operate and maintain WMPC, but this expense is borne by fifty pastors and churches who use the station to broadcast sermons to shut-ins and others.

In addition to his radio chores, Mr. Hemingway serves as pastor of the Liberty Street Gospel church, which adjoins the station.

—SUNDAY SCHOOL—

Lutherans Postpone Work on SS Series

COLUMBUS, O.—The proposed American Uniform Church School series of lessons for American Lutheran Church Sunday Schools will not appear as originally scheduled.

The recent Fremont convention of the denomination asked that the project be deferred due to the fact that it would involve a major capital investment and that there was a possibility that other Lutheran synods might join in the project at some later time.

NSSA Lessons Gain A Wider Acceptance

CHICAGO.—With the beginning of their second year the New Uniform Bible Lessons of the National Sunday School Association have been accepted by thousands of new Sunday School pupils. Last year over 1,000,000 used them in preference to the ICRE's International Improved Uniform Lessons.

Among the new publishers of the UBLS this year is the Mennonite Brethren Publishing House. Two publishers—The Pentecostal Holiness Publishing House and the Church of God Publishing House—are furnishing colored picture-rolls and papers for Primary pupils for the first time. Visual aid materials are being provided by the Gospel Publishing Company and the Gospel Folio Press.

Two new publishers—The Free Will Baptist Press and the George Fox Press (Friends)—are laying plans to join the UBLS ranks in 1950. The Higley Press proposes to launch the *Evangelical Commentary*, a full-size annual volume for teachers and students, in 1951. Other publication boards and agencies have the new lessons under consideration.

Dr. James DeForest Murch, chairman of the NSSA Uniform Bible Lesson Committee, has announced the addition of Dr. J. A. Ringenberg, Ft. Wayne, Ind., and Miss Eunice J. Fisher, Chicago, Ill. to this group. The committee will be further expanded to increase its working capacity. The 1950 lesson outlines are now available to editors and publishers, while the 1951 tentative outlines are ready for mailing to the Advisory Committee of 100. At its next meeing the UBLS Committee will complete the tentative outlines for 1952 and lay the ground work for the second lesson cycle of five years, 1953-1957.

"It is my belief that we may expect a steady growth in the the number of Sunday Schools using the new series," continued Dr. Murch. "When the ICRE is finally merged, with the FCC, to form the National Council of Churches, it is quite likely that a considerable number of evangelical communions will decide to join us in the preparation and use of the UBLS. They remain aloof from us today because of their belief that the ICRE lesson outlines are essentially sound, but they will think twice before they lend their names and influence to the creation of an American 'super church' of doubtful doctrinal status."

Giving of American Churches in 1948

Prepared by the United Stewardship Council

Religious Body	Total Benevolence	Total Contributions	Per Capita Total	Per Capita Missions
1. Assemblies of God	$ 2,244,213	$ 2,244,213	$ 9.28 (46)	$ 8.32 (7)
2. Baptist, National	563,372	8,426,222	1.92 (47)	.05 (40)
3. Baptist, Northern	11,967,080	41,347,253	26.23 (35)	1.66 (22)
4. Baptist, Regular	1,053,533	3,362,123	44.83 (13)	.....
5. Baptist, Seventh Day	36,432	175,725	27.06 (32)	.....
6. Baptist, Southern	28,472,014	132,162,846	21.08 (41)	.80 (32)
7. Brethren Church	76,042	383,021	21.22 (40)	1.21 (25)
8. Brethren, Church of	3,919,427	5,947,067	32.21 (27)	1.43 (23)
9. Brethren, National Fellowship	437,758	1,233,851	74.78 (8)	7.50 (8)
10. Brethren in Christ	283,970	434,897	77.71 (6)	10.06 (5)
11. Catholic, American Syro-Antiochean	19,182	40,635	17.37 (45)	.28 (39)
12. Churches of God of North America	237,227	833,243	25.67 (36)	1.34 (24)
13. Congregational Christian	6,048,148	30,802,429	26.24 (34)	.77 (34)
14. Disciples of Christ	6,985,823	33,613,800	19.79 (42)	.87 (31)
15. Episcopal, Protestant	9,604,146	57,529,310	36.68 (22)	1.91 (21)
16. Evangelical Congregational	168,340	846,440	34.98 (23)	2.00 (20)
17. Evangelical and Reformed	3,713,801	17,761,983	24.86 (38)	1.12 (28)
18. Evangelical United Brethren	4,734,817	23,020,261	33.26 (25)	3.00 (16)
19. Friends (Damascus, Ohio)	113,226	408,536	61.25 (9)	14.64 (3)
20. International Foursquare Gospel	392,783	2,517,288	40.96 (18)	3.09 (15)
21. Lutheran, American	3,667,386	14,569,739	30.99 (30)	.66 (36)
22. Lutheran, Augustana	2,611,383	9,821,479	31.45 (28)	1.03 (29)
23. Lutheran, Norwegian Synod	9,204,664	21,341,745	40.69 (19)	2.11 (19)
24. Lutheran, Evangelical	53,897	216,105	24.69 (39)	.34 (38)
25. Lutheran, Finnish Evang'cal (Suomi)	552,688	941,700	41.64 (16)	2.25 (18)
26. Lutheran, Missouri Synod	10,444,475	46,191,362	39.26 (20)	.42 (37)
27. Lutheran, United	8,438,561	35,717,445	26.66 (33)	.80 (33)
28. Lutheran, United Evangelical	266,886	1,049,423	34.60 (24)	.88 (30)
29. Lutheran, Wisconsin, Other States	1,353,519	5,226,550	25.54 (37)	.....
30. Mennonite Central Conference	85,647	145,068	43.65 (15)	8.63 (6)
31. Mennonite Church	2,215,326	2,390,326	38.87 (21)	.....
32. Methodist	31,076,049	164,138,457	19.16 (43)	.72 (35)
33. Methodist, Free	1,579,979	5,234,210	125.25 (2)	11.10 (4)
34. Methodist, Wesleyan	2,157,773	3,462,890	113.08 (3)	4.13 (10)
35. Missionary Church Association	558,203	558,203	102.23 (4)	21.56 (2)
36. Moravian (Northern Province)	193,500	695,034	32.53 (26)	3.58 (12)
37. Nazarene, Church of	3,120,167	18,892,630	90.30 (5)	5.54 (9)
38. Pentecostal Fire Baptized Holiness	59,448	59,448	44.16 (14)	.....
39. Presbyterian, Associate Reformed	216,323	821,337	31.39 (29)	.....
40. Presbyterian, Cumberland	211,992	1,317,843	17.57 (44)	1.18 (26)
41. Presbyterian, Orthodox	78,816	453,816	76.63 (7)	3.71 (11)
42. Presbyterian, United	2,506,404	8,557,757	41.56 (17)	3.29 (14)
43. Presbyterian, U. S.	8,903,139	30,489,730	47.74 (12)	3.53 (13)
44. Presbyterian, U.S.A.	13,339,247	64,972,639	28.56 (31)	1.15 (27)
45. Reformed in America	2,571,404	8,885,647	49.82 (11)	2.92 (17)
46. Seventh-day Adventists	25,368,551	29,710,533	130.20 (1)	28.78 (1)
47. United Brethren (Huntington)	240,828	962,969	52.65 (10)	.....
Total U. S. 1948	$212,147,589	$839,915,228	$ 23.71	$ 1.22
Total U. S., 1947	$207,795,284	$756,126,123	$ 20.86	$ 1.05

—WAR RELIEF—

Credit to Be Given The NAE by CROP

CHICAGO.—Evangelical pastors and churches throughout the country are being enlisted in the current relief drive of Christian Rural Overseas Program, a Roman Catholic and Protestant project. The Federal Council of Churches group is active in promoting this venture. Food and funds are being solicited in a thorough house-to-house canvass.

When evangelicals co-operate in giving and soliciting for this effort they are urged to note the following suggestions issued by Dr. R. L. Decker, executive secretary of the National Association of Evangelicals:

1. Evangelicals may designate their contributions by filling in the blank line provided for this purpose on the solicitor's form. Evangelical pastors should inform their donors and solicitors that this is their right. All **undesignated** gifts will be shared in by the National Catholic Welfare, Lutheran Welfare and Church World Service agencies.

2. Gifts to the NAE should be indicated as follows:

☐ NATIONAL ASSOCIATION OF EVANGELICALS

(On the solicitor's form, check the square to the left of the blank line and write in our full name as above, or abbreviate thus .... Natl. Assn. of Evangelicals).

3. Although we are not officially par of this program, to protect our own relief work we have made inquiry at the Chicago office of CROP and have been assured by Mr. John Metzler, national director, that all funds so designated will be turned over to the NAE for distribution through our own relief agency.

4. We would encourage all evangelicals to observe these suggestions lest the work of our agency be impaired. Our information indicates that CROP is operating in twenty-five states and through other agencies in additional states. All regional directors and the NAE area committees should advise their constitutents of this information."

NAE

National Association of Evangelicals

SERVICE DIRECTORY

National Headquarters
Dr. R. L. Decker, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

War Relief
Mr. Frank D. Lombar, Executive Director. Office: 536 W. 46th St., New York City 19.

Missions
(Evangelical Foreign Missions Association)
Dr. Clyde W. Taylor, Director. Office: 1422 F. Street, N.W., Washington 4, D. C.

Purchasing
(Evangelical Foreign Missions Association)
Mr. W. J. Anderson, Director, Office: 141 W. 57th St., New York City 19.

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Evangelism
(Commission on Evangelism)
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Government Chaplaincies
Bishop Hubert T. Spence, Chairman. Address: 3833-17th Place, N. E., Washington 18, D. C.

Regional Offices
New England—Dr. J. Elwin Wright, President. Office: 9 Park St., Boston 8, Mass.

Northwestern—Rev William H. Nagel, Director. Office: 413 Columbia Bldg., Portland 5, Ore.

Middle Eastern—Rev. Robert M. Anderson, Director. Office: Room 1403—12 S. 12th St., Philadelphia 7, Pa.

Southwest—Dr. Henry E. Hedrick, Director. Office: 1059 South Hope St., Los Angeles 15, Calif.

Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus, Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Mid-West—Rev. Harold Taylor, Director, 542 S. Dearborn St., Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

Estonians Finally to Be Admitted to USA

NEW YORK.—Parole for eighty-five Estonians, who have been detained on Ellis Island under exclusion orders since arriving here in two small fishing boats several months ago, has been accepted by the National Lutheran Council.

Included among the eighty-five are twenty-two family group and twenty-three single persons. By occupation they are auto mechanics, dressmakers, lawyers, draftsmen, butchers, textile workers, farmers, carpenters, painters, leather workers, glass blowers and fishermen.

The parolees include two boatloads of refugees, both of which landed at Wilmington, N. C. A group of fifteen arrived on August 19; since their arrival a child has been born to one of the couples. The second group, numbering sixty-nine, landed on September 20. Since they came from Sweden, where they fled after the Russian invasion of their homeland, they are ineligible to enter the United States under the Displaced Persons Act of 1948. Special bills to permit them to remain permanently in the United States are to be introduced at the 81st Congress.

—EDUCATION—

Dr. White Now Heads The Victoria Institute

LONDON, Eng.—At a recent meeting, the Council of the Victoria Institute and Philosophical Society of Great Britain invited Dr. Ernest White to become Chairman in succession to the late Air-Commodore P. J. Wiseman, C.B.E. Dr. White has accepted the appointment.

Papers covering a wide range of subjects have been prepared for the 1949 meetings of the Society. There will be discussions on "The Origin of Life," "Puritan Origins in Science," "Personality," "Determinism," and "The Nature and Interpretation of New Testament Ethics," among other topics. The session will conclude with the Presidential Address of Sir Frederic G. Kenyon. Particulars may be obtained from the Assistant Secretary, The Victoria Institute, 12, Queen Anne's Gate, S. W. 1. London.

Indiana Church Colleges To Seek Legislative Aid

VALPARAISO, Ind.—(RNS)—Appointment of a legislative committee to act as liaison between church-related colleges in Indiana and the state legislature was announced here by Dr. O. P. Kretzmann, president of Valparaiso University and head of the Association of Private and Church Related Colleges in Indiana.

Dr. Kretzmann said the Association formed the legislative committee in order to "bring to the attention of the state legislature the distinctive contribution of the church-related and private colleges, and to make legislators aware of the significance of these institutions to the American way of life."

Named chairman of the legislative committee was Dr. Richard T. James, vice-president and treasurer of Butler University and former Lieutenant Governor of Indiana. Other members are Dr. William C. Dennis, former legal adviser in the U.S. Department of State and president-emeritus of Earlham College; Charles H. Barry, Indianapolis attorney; H. H. Brooks, comptroller, De Pauw University; and Walter Helmke, Ft. Wayne attorney.

All twenty-three privately-supported institutions of higher education in the state are represented in the Association.

—PUBLIC AFFAIRS—

Shuler Blasts "Red" Social Action Group

LOS ANGELES, Calif.— Dr. "Bob" Shuler pastor of the Trinity Methodist Church here, blasted the Methodist Federation for Social Action for promoting the line of the Communist Party, in the January issue of his **Methodist Challenge.**

Reviewing the development of the Federation, recently condemned by the House Un-American Activities Committee, Dr. Shuler named a number of the twenty Methodist bishops which are said to be backing the organization. Bishop Hartman was the organizer and promoter of the movement. Bishop Robert N. Brooks (negro) is now president. Bishop Oxnam, Bishop Ledden, Bishop Baker and Bishop McConnell are others named.

While admitting that the Federation was not an official Methodist Church body. Dr. Shuler points out that the last General Conference meeting in B oston by majority vote granted the Federation the right to use the name "Methodist" and, although it knew the nature and character

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the body, spoke no word of condemnation by resolution or otherwise. The Southern California-Arizona Methodist Conference recently went on record as approving the Federation.

Dr. Shuler further asserted that the Federation was in alliance with the People's Institute of Applied Religion, another organization declared to be subversive by the Un-American Activities Committee. He called upon evangelical Methodists to repudiate both agencies.

Methodist Federation Is Branded As Subversive

SCARSDALE, N. Y.—(RNS)—An attack on the Roman Catholic Church and the House Committee on Un-American Activities made recently in a report of the Methodist Federation for Social Action was denounced here by two Protestant Episcopal clergymen.

They were Rev. James Harry Price and Rev. William C. Kernan, rector and assistant, respectively, at the church of St. James-the-Less. Father Kernan is also executive director of the Institute for American Democracy, Inc., New York. Their joint statement said the Federation report was intended to discredit the House Committee and "to divide one religion from another."

The Federation's report, prepared by its commission for propaganda analysis, charged that the House group and the Catholic Church "have been especially active" in spreading propaganda aimed at breaking down separation of Church and State.

The two clergymen said that while most members of the Methodist Federation are not Communists, the group itself "promotes the propaganda line of the Communist Party." They further accused the Federation of being "in agreement with the efforts of Communists to divide and weaken America by inciting suspicion and distrust between Catholics and Protestants."

They also cited the record of the Federation to show that, in many instances, it "parallels that of the Communist Party." The Federation was recently singled out by the House Committee on Un-American Activities as being "among the more conspicuous fronts for Communist activity."

According to the Episcopal clergymen, Prof. Clyde R. Miller, chairman of the Federation's commission for propaganda analysis, and Rev. Jack R. McMichael, executive secretary of the Federation, "have long records of association with Communist front organizations, some of which have been declared to be subversive by the United States Department of Justice."

"From these considerations," the two ministers said, "we cannot but conclude that the statement of the Methodist Federation for Social Action is designed solely to discredit a duly constituted committee of Congress and to divide one religion from another; to malign the good works of those who seek to preserve democracy in this great nation where freedom of religion and of worship is a recognized principle—wholly opposed by Communism."

House Committee Urged To Investigate Romanism

WASHINGTON, D. C.—A most important communication has been addressed to the Committee on Un-American Activities of the Congress of the United States. Former U. S. District Court Justice Albert Levitt, of Santa Monica, California, wrote an open letter to J. Parnell Thomas, who is, himself, a Roman Catholic, suggesting that the Congressional Committee investigate the un-American activities of the Roman Catholic Church.

Former Justice Levitt wrote: "I respectfully request that your Committee investigate the un-American activities of the Roman Catholic Church in the United States. I am willing to appear before your Committee and present, under oath, so as to be subject to the pains and penalties of perjury, conclusive documentary proof that the Roman Catholic Church in the United States is engaged in subversive activities which are undermining our American form of government and are designed to destroy the political and religious freedom of our people."

Many American citizens hold, that the Roman Church is a far greater menace to the American people than is Moscow or the Communist movement.

Liquor Industry Asks State to Aid Victims

NEW YORK—The liquor industry now proposes to advise lawmakers how to spend taxes to care for its victims. The National Alcoholic Beverage Control Association, noting that "alcoholism is a disease requiring scientific medical treatment," suggests seven standards for dealing with this "public problem":

"1. That the general hospital be the center of the program.

"2. General hospitals should treat all problem drinkers suffering acute physical and mental damage.

"3. Mental hospitals should accept symptomatic problem drinkers—including the psychotic and feeble-minded.

"4. Farm and industrial colonies should be established for "skid row" alcoholics.

"5. Public agencies should be established to cope with problem drinking.

"6. Custody and care of problem drinkers should be transferred from the police to the public health agencies.

"7. Initial treatment facilities of public programs should be established in affiliated hospitals of medical schools to permit research and control."

The report was made public after a committee headed by Hunter Miller, liquor administrator of Virginia, found laws in twenty-three states and the District of Columbia lacked uniformity."

Drunken Sailors in Brawl Steal Bible

MEMPHIS Tenn. — Three drunken sailors smashed the famous Bible Stand in Court Square maintained by the Memphis Union Gospel Mission, (UEA,

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Nov. 1, 1948) in a post Christmas brawl and stole the Bible.

"We were drinking and did not realize what we were doing," the sailors told police. "Twigg smashed the glass cover over the Bible with a telephone receiver we had taken from a cab. We did not know at the time it was a Bible, but when we got in the street lights and saw what it was we took the book back."

The Bible Stand was erected in Court Square last April 6 by the Memphis Union Mission. It was installed in a weatherproof plate glass box. Each day a representative of the mission would turn one page of the Bible. The mission immediately repaired the Stand and restored the Bible.

MISSIONS

Most Missionaries To Remain in China

WASHINGTON, D. C.—Most evangelical foreign missionaries in China are remaining at their posts and will continue to do so, according to a statement issued recently by the Evangelical Foreign Missions Association.

Dr. Clyde W. Taylor, EFMA executive secretary, pictures the China situation as "too chaotic to permit detailed information but the following general statements may be made:

"The United States Government advised all mission boards and missionaries in China that if they desired to leave their mission stations and evacuate those portions that are in danger of being over run by the Communist forces from the North, that transportation would be provided by the United States Government up until December 1. Since many missionaries and executives did not succeed in leaving by that time, particularly in North China, other boats have been sent in. Our Government did not insist that all missionaries evacuate. It pointed out that current reports have revealed few atrocities on behalf of the Communists, although the reports have been very sketchy. The most serious mission disaster to date was the burning of a large hospital by the Nationalist army. American Consulate services are being left in all the cities where they have in the past been maintained, regardless of whether or not these cities fall into the hands of the Communists.

It is suggested that if mission boards wish to retain possession of their property, they should leave a force of missionaries in possession even though the area may fall into the hands of the Communists forces. Up to the present time it is doubtful if as many as one-third of the missionaries have evacuated their mission stations.

"Except for Lutheran groups," said Dr. Taylor, "the majority of foreign mission societies favor the continuance of Christian work in China, irrespective of the political outcome of the present strife.

"In a survey of sixteen groups responsible for the bulk of Protestant mission work in China, it was found that of 1,758 Christian workers and missionaries only 137 have withdrawn. Most of those who withdrew were wives of missionaries with small children and missionaries scheduled for retirement.

"Two of the sixteen groups covered by the report have adopted a policy of actively encouraging field personnel to remain at their posts. These are the China Inland Mission with over 700 missionaries, about 50 of whom are in Communist areas, and the YMCA with six field personnel in Communist territory."

"Christian friends of our evangelical missionaries in China," continued Dr. Taylor, "should bear in mind that not all of the forces attacking from the North are Communists by conviction. Many in these armies are men who originally were with the Nationalists in the South and have deserted to the North or have been captured and decided to fight the Nationalist Government. This results in very kind treatment to the missionaries in some areas as the Communists forces, so called, move South. In a few areas where the real Communist spirit has prevailed there have been some atrocities. However, even some of these cannot be confirmed because of the lack of relable information from the Communist zone.

"The biggest threat at the present time is that of rioting and other civil disturbances in large cities as these cities may fall to the Communist armies. The damage will probably not be done by the attacking army, but by the rioting masses within the city as these cities fall. Missionaries have been urged to stay out of large cities. It is felt that they would be safer in their smaller missionary compounds."

Sees Christianity In China to Stay

MINNEAPOLIS, Minn.—Regardless of the turn in China's political fortunes, Christianity will never be stamped out of that country, Rev. H. G. Rodine, secretary of foreign missions for the Evangelical Free Church of America, said here.

Acknowledging that Communist advances may bring a shut-down of churches, mission compounds and other institutions, he insisted that preaching of the Gospel will continue.

"Preachers may be compelled to get secular jobs, but they will still be preachers," he declared. "It will be a time of sifting and great trial but the native Church will carry on perhaps in smaller groups and in homes."

A former missionary to China for eleven years, Mr. Rodine was back from a three-months trip to the Far East where he surveyed work in China and laid plans for opening new fields for the Free Church in Japan.

He listed three general attitudes taken by the Communists in areas they have penetrated: (1) Wink at or ignore the missionaries; (2) Apply restrictions and make it difficult to carry on work; and (3) Order missionaries out and churches closed.

If Communism overruns most or all of China, the hope is that Communism will adapt itself to China and not vice versa, Mr. Rodine said.

"No people on earth has the ability to bend and adjust and yet survive and come through as the Chinese," he added. "They will bend, but not break."

utheran Bodies Send Out 191 Missionaries

MINNEAPOLIS, Minn. — Eleven utheran bodies in North America sent 91 missionaries to mission fields in venteen countries during 1948 acrding to statistics compiled by Dr. ndrew S. Burgess, professor of misons at Luther Seminary in St. Paul. Of this number, Dr. Burgess reportd, eighty-seven were missionaries reurning to their stations after furughs in this country, and 104 were ntering upon their first missions asgnment. In 1947, the total number of issionaries who were assigned to rvice was 247. In 1946 it was 308. The Lutheran Church — Missouri ynod sent out the largest group of ew missionaries, forty-four, and also ne largest total, sixty, while the Unitd Lutheran Church in America had e largest group of returned missionries, thirty-two.

The Missouri Synod reported activi- in thirteen fields, five more than st year, the additions being Japan, ew Guinea, Brazil, Guatemala, Mexi-, Cuba, Panama, and Hawaii. The orld Mission Prayer League added hina to its list of fields. All the other roups continued in the countries in hich they were active last year.

—LAYMEN—

oston Business Men Observe Prayer Day

BOSTON, Mass.—December 15 last as observed as a day of fellowship nd prayer among Christian businessen in Boston. Dr. Abrahm Vereide, eneral director of the National Comittee of Christian leadership, of ashington, D. C., was the principal peaker. The cooperating organizations ere the Boston Breakfast Club, the hristian Business Men's Committee, ne Gideons, the New England Fellowip of Evangelicals, etc.

—DENOMINATIONS—

Iethodist Church Shows Increase in Membership

CHICAGO—(RNS)—A record membership during 1948 of 8,651,062 in The Iethodist Church of the United States as reported by Rev. Albert C. Hoover, Evanston, Ill., the denomination's tatistical director.

In a statistical review of the denomiation, Mr. Hoover stressed the steady rowth in membership over the past ve years.

Last year the denomination claimed total membership of 8,567,772; in 946 there were 8,430,146 members; n 1945 membership totalled 8,083,767; nd in 1944 the Church had a membership of 8,057,129.

piscopal Church Set Records During Year

NEW YORK—(RNS)—The Protestnt Episcopal Church in the United tates set new records in 1948 in bapsms, confirmations, membership ains, and income, according to the 949 **Living Church Annual,** unofficial enominational yearbook.

The yearbook noted that for the first time the number of baptisms exceeded 100,000.

Reporting on membership gains, the yearbook recorded a total baptized church membership of 2,436,589, an increase of 86,958, or 3.7 per cent above 1947. A new high of 1,650,538 communicant, or active, members, was reached.

Contributions for all purposes attained the record figure of $61,097,062.

Southern Baptists Set Giving Record

NASHVILLE, Tenn.—Southern Baptist churches set an all-time record by contributing in excess of $6,000,000 to the denomination's national Cooperative Program in 1948.

Dr. Duke K. McCall, executive secre-

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tary of the Southern Baptist Convention Executive Committee, announced that $6,000,837.30 was received by his office and distributed on a percentage basis to the Convention's institutions and agencies during the year.

Total monies handled by his office, including designated gifts, were $8,865,790.80, Dr. McCall said. Of this figure, the Foreign Mission Board at Richmond, Va. received $4,209,915.25 for Baptist mission work overseas.

Dr. McCall estimated that other gifts sent directly from the churches to Southern Baptist institutions and mission boards would boost the overall total well beyond $10,000,000, but definite figures will not be available until the Southern Baptist Convention meets in Oklahoma City next May.

The 1948 figures reflect an increase of $783,074.91 over 1947 Cooperative Program gifts of $5,217,762.39, and a gain of $1,509,564.15 over 1947 total gifts of $7,356,226.65.

EUB Church Has 786,892 Members

HARRISBURG, Pa.—(RNS)—Membership in the Evangelical United Brethren Church now totals 786,892 persons, the denomination's council of administration was told here.

Dr. D. T. Gregory, executive secretary, reported that 4,612 churches in the United States and Canada had 719,735 members—an increase of 7,119 over the previous year.

He also disclosed that there were 40,378 conversions last year and 28,506 were received on confession of faith.

The council announced that the next General Conference of the Church would be held in Columbus, O., Nov. 17-25, 1950.

Dr. Howard V. Miller Nazarene Leader Dies

KANSAS CITY, Mo.—Dr. Howard V. Miller, senior General Superintendent of the Church of the Nazarene, died suddenly at 4:30 Tuesday afternoon at his home in Brooktondale, New York. Apparently in excellent health, he suffered a heart attack while in his own yard, according to Rev. S. T. Ludwig, General Church Secretary, from which he never recovered.

General Superintendent Miller maintained his office at the International Headquarters of the Church of the Nazarene here, from which office he supervised the assigned areas of church administration, both in United States and abroad.

Dr. Miller was born at Brooktondale, New York, June 23, 1894. In 1922 he joined the Church of the Nazarene at Providence, Rhode Island. He held a pastorate for a short time and was then elected to the Superintendency of the New York District. He later was elected to the Superintendency of the New England District of the Church of the Nazarene, where he served for four years. For six years, Dr. Miller pastored the First Church of the Nazarene in Chicago, one of the largest in his denomination. In 1938 he accepted the position as Dean of the Department of Religion at Northwest Nazarene College, Nampa, Idaho. From this post, Dr. Miller was elected as General Superintendent for the Church of the Nazarene in 1940, highest elective office within his denomination. He was elected to succeed himself at the General Assemblies of 1944 and 1948.

Dr. Miller was a world traveler helping to establish and supervise the missionary work of his denomination in India, Palestine, Italy, Argentina, Puerto Rico, Cuba, Guatemala and the Hawaiian Islands. He had just returned December 10 from a visit to Australia where he had organized the first District Assembly for the Church of the Nazarene in the Continent "down under." He was spending a few days at his home during the Christmas season before returning to the annual Board of Administration meeting of the church to be held in Kansas City next week, when he was suddenly stricken.

PERSONALIA

Henry H. Sweets has retired from the staff of the executive committee of Christian Education and Ministerial Relief of the Presbyterian Church USA after serving a year beyond the usual retirement age.

Christine Thor, for twenty-five years a missionary in Latin America under the sponsorship of the Latin American Mission, will spend 1949 in the United States.

Andrew Q. Allen, director of public relations for the Baptist General Convention of Texas, has accepted the position of state Baptist Sunday School secretary. He succeeds Dr. G. S. Hopkins who has served for twenty-three years in this capacity.

Jim McIntyre of Minneapolis, All-American basketball center from the University of Minnesota, has become affiliated with Youth for Christ International as an associate field representative. His scoring records at Minnesota are still untouched.

Gordon Houser will serve in 1949 as deputation secretary for the Latin American Mission serving on the Pacific Coast. After ten years' missionary service Mr. Houser has been granted an extended furlough on account of Mrs. Houser's health.

* * * *

Readers Say

(Continued from page 2)

what the preamble was intended to accomplish and did accomplish. Moreover, this same preamble has for forty years ensured that the Council has been made up exclusively of Evangelical denominations, as evidenced by the decision on several occasions not to accept the applications of certain bodies whose Evangelical position was not clear. The Council saw no reason for amending a Constitution which for forty years had effectively made the Council an association of denominations all of which are within the central stream of historic Evangelical Christianity.

On two other points Mr. Blackmore's interpretations need at least a brief word of correction:

1. His reference to the proposed

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National Council of the Churches of Christ in the U.S.A. as a great "super-church" overlooks the fact that the Constitution of the proposed Council completely rejects any such conception. It is difficult to know how the Constitution could be clearer on this point than it is when it says that "the Council shall have no authority or administrative control over the churches which constitute its membership. It shall have no authority to prescribe a common creed, or form of church government, or form of worship, or to limit the authority of the churches cooperating in it." Surely no organization whose powers are thus limited to voluntary cooperation can be correctly described as a "super-church."

2. Mr. Blackmore's remark that at Cincinnati there was no pronouncement against Communism overlooks the fact that no such statement was needed because an official declaration on the subject had recently been made by the Federal Council's Executive Committee. This statement says:

> Working within the general framework of free private enterprise, the Council seeks to correct abuses that creep into the economic system and to make it more fully serve the ends of democracy and justice for all. The council has always rejected the communist philosophy and any totalitarian organization of life. The grounds for this rejection were set forth in an official statement by the Executive Committee of the Council in 1946 in these terms:
>
> "Marxist communism in its orthodox philosophy stands clearly opposed to Christianity. It is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance, and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity. Such differences can be resolved by the compromise or surrender of faith by Christians."

Since I assume that you desire to state the facts about the Federal Council correctly, even if you differ with some of its positions, I respectfully request that you publish this letter in full.

SAMUEL MCCREA CAVERT
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Carl F. H. Henry

New February publications scheduled by publishers of religious books include:

Inter-Varsity Christian Fellowship—W. Melville Capper and H. Morgan Williams, **Heirs Together** (American edition).

The Macmillan Company—A. C. Headlam's **The Fourth Gospel as History**, $2.50; D. R. Davies' **Secular Illusion of Christian Realism**, $2; Philip Hughes' **A Popular History of the Catholic Church**, $3.50.

Reprints and new editions scheduled for February include:

Baker—Barnes' **Notes on the New Testament:** Luke and John, $3.

Eerdmans—Keil and Delitzsch **Commentary on the Old Testament:** Isaiah, 2 vols., $7.

Macmillan—George D. Smith, **The Teaching of the Catholic Church**, 2 vols., $12.50.

* * * *

"Preaching and the Dramatic Arts." E. Winston Jones. 123 pgs. The Macmillan Company. $2.

Encouraged by modern psychology to apply dramatic techniques to preaching, Dr. Jones feels he has found a means to convert the sermon into a sacrament. His emphasis grows out of an overoccupation with the feeling side of religious experience, and a consequent overlimitation of reason. There are many creative suggestions for illuminative adaption, but too little about the divine recreative work of grace which involves the supernatural communication to minds darkened by sin of a knowledge unto salvation.

"Fifty Years in the Church of Rome." Father Charles Chiniquy. 472 pgs. Agora Publishing Co. $3.75.

This is a new edition of the life story of an ex-Roman Catholic priest who served that church for twenty-five years. The attempt of a Roman Catholic newspaper to discredit Father Chiniquy issued in a successful $3,000 suit for libel, in which his name was upheld. The volume is filled with the struggles of the world, the flesh and the devil, and a vigorous indictment of popery, dating from a colorful conversion to the Redeemer.

"Gaining the Faith You Need." James Gordon Gilkey. 118 pgs. Macmillan. $2.

Dr. Gilkey has written fifteen or more books in this mood. Every day, come whatever misfortunes, we should whisper to ourselves: "God knows me individually and is interested in me personally . . . (and) has something important for me to do." Thus we gain the religious belief we most need.

Dr. Gilkey's god, of course, is not the Biblical God. There is no awareness of sin which is such an offense to God that fellowship is interrupted, and that a divinely provided redemption is needed and a special divine revelation provided. Dr. Gilkey writes a short biography of Satan, to remind us that we have now "outgrown the ancient belief" (p.28), just as we have outgrown the notion of miracle-working God (p.38). We must forget the ancient for the modern conception of God (p.42), an inference from the patterns discernible in nature and history (p.45). One who makes this empirical search "will have no spectacular experience" of God (p.49). That, of course, is not at all surprising, in the opinion of the reviewer; the whole Biblical tradition is a reminder that such a course can only issue in a faith from which one needs to be saved.